

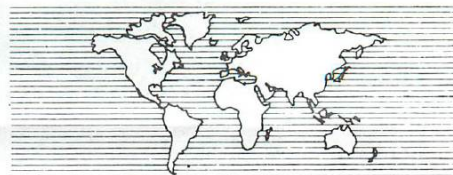
EDITORIAL GERMAN REPENTANCE DESERVES A RESPONSE

THIS WEEK MARKS THE 40TH anniversary of the end of the Second World War in Europe. Those who were alive at that time, and indeed many born since, look back with great emotion to the war characterised by so much cruelty, courage, suffering and sacrifice. It is a particularly emotional moment for Germany. On 22 April, Chancellor Helmut Kohl of West Germany visited the site of the Belsen concentration camp. His speech 'reached a balance between contrition on behalf of Germany and confidence in today's West German state and its relations with the rest of Europe', reported Frank Johnson of *The Times*. 'This site's admonition to us must not go unheard or be forgotten,' said the Chancellor. 'It must be heeded by us as we define our basic political principles and requires each of us to examine time and again his own life and way of thinking in the light of the suffering sustained here. Reconciliation with the survivors and descendants of the victims is only possible if we accept our history as it really was, if we Germans acknowledge our shame and our historical responsibility, and if we jointly perceive the need to act against any efforts aimed at trampling human freedom and dignity underfoot.'

contd p2

NEW WORLD NEWS

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**SPECIAL ISSUE:
EUROPE TODAY**

The European Parliament in Strasbourg





Chancellor
Helmut Kohl
of West
Germany

Embassy of the Federal Republic of Germany

The Chancellor spoke of the founders of the democratic Federal Republic of Germany who 'by possessing the strength to face up to the responsibility imposed by history... restored for us the value and dignity of freedom that is exercised responsibly. For this reason, we have also linked ourselves irrevocably to the community of free Western democracies based on shared values and entered into a permanent alliance with them. This was only possible because those nations—and not least former concentration camp inmates and the relatives of victims of the Nazi dictatorship—reached out their hands to us in reconciliation. Many of those nations directly experienced Nazi

Boon

terror in their own country. There was bitter hatred for those who had come to subjugate and maltreat them—hatred which ultimately was directed against the entire German nation. We in the free part of Germany realise what it means, following Auschwitz and Treblinka, to have been taken back into the free world.'

Chancellor Kohl called their 'reconciliation and friendship' with France 'a boon to the Germans and the French, to Europe and the world as a whole.' He added, 'We also wish to attain such a peaceful achievement in our relations with our Polish neighbours.' Expressing his gratitude that 'reconciliation was possible with the Jewish people and the state of Israel', he paid particular tribute to those men and women who, looking to the future, were prepared to surmount the strength of hatred with the force of humanity.

Courageous

This was a courageous, humble speech. It is hard to see how a West German political leader could go any further in admitting his country's wrong. It is a challenge to all who stir ill-feelings against Germany to stop doing so. Could one practical expression of this be for the western TV stations to staunch the flow of films about the Second World War? They are rarely factual and do little to help those who are struggling to overcome bitterness or painful memories.

Repentance is necessary. The Christian faith holds out the

promise that it is the first step to finding complete freedom in God's service. As St John wrote, 'If we say, "We are not guilty," we are deceiving ourselves and the truth is not in us; if we confess our sins, he is faithful and just, he forgives us our sins and cleanses us from all iniquity....'

If the suffering of Belsen requires each German 'to examine time and again his own life and way of thinking', does not the suffering in so many parts of the world today equally demand the same of each one of us? As we do so, and as we ourselves, and our nation, accept the truth expressed by St John, we shall become free to work with Germany and with every nation for a better future as God directs.

On this anniversary, we asked writers from several European countries to give their views on the challenges facing Europe today. ■

FROM CONFLICT TO PARTNERSHIP

by Dr Robin Mowat, Oxford

VE-DAY 1945—THE END OF the war in Europe which had threatened to destroy civilisation. That at least had been the fear before it started. In the event civilisation was not destroyed, only gravely impaired. The war accelerated the demoralisation already evident not only in Europe but elsewhere. In the post-war years the symptoms of decadence have become more ominous.

Our ailing civilisations may be destroyed in a nuclear holocaust, but this is unlikely. No longer can governments, supported by the older generation, send their young men out to win glory on the battlefields. In a nuclear war governments and everybody else involved will be destroyed, an eventuality which has 'concentrated minds' already in crises which formerly would almost certainly have led to war—though this does not prevent so-called 'little wars' continuing, which the superpowers and their allies exploit by selling armaments on an ever-increasing scale.

Disintegration

This trade is rivalled by the trafficking in narcotics. The corruption which both types of trade stimulate, together with drugs, alcohol and the greed which produces inflation, speed the process of social disintegration and cultural anaemia.

Paradoxically, however, every age of decadence is also one of new life and rebirth. As the old order decays along with the social and religious sanctions which upheld it, people grope for new guidelines and a faith which will assure salvation. Those with an authentic spiritual message and an exacting moral challenge find a response, especially among the younger generation. The consequent spiritual upsurge has creative effects, not only in manners and morals, but in economic and social structures. In the ancient Mediterranean 'world' when the old civilisations were fading, Judaism, Christianity and Islam provided channels through which this spiritual upsurge reshaped civilisation—in fact produced three new civilisations.

Although history today is moving at astonishing speed, it may still be too early to perceive clearly the form the new structures may take in the civilisations which will succeed our own. But in Europe, at any rate, partnership is the principle on which it will be built. Already violence as a method of settling conflicts between countries in Western Europe has been replaced by the principle of partnership, enshrined most obviously (though not yet completely) in the novel structure of the European Community. The

Symbolic city

What does 8 May mean for Berlin? ARJEN SCHOTS from the Netherlands and FRIEDEMANN KOHLER, a German student in Berlin, discussed this question with friends there. They write:

THIS DATE MEANS FOR US a day of liberation whether we come from a country freed from occupation or a country delivered from its own wrong system. We are grateful that we have grown up in a Europe where many of the past hurts have been healed, where we can be friends.

West Berlin is a rich, lively, fast-moving city much like any other western metropolis. Yet its past and present are unique. One is constantly reminded that the end of the Second World War also brought the division of Germany. This forces one to think, what is the basis of our freedom in the democratic West. Is it not unselfishness—not pursuing one's own ends at any cost but working out compromises, being ready to help and practising solidarity? The greatest danger to our freedom is thus not a political one but our affluence and materialism. We wish that Berlin, rather than being a showing-off room for the West's material wealth could be a show-room for this unselfish quality of life.

Berlin is a symbol of the responsibility we have towards the East European countries. We need to accept this in a humble, not patronising spirit. This city also symbolises the responsibility of the West. Defend our freedom and our faith and we can live in a united, strong and independent Europe which shares its wealth with those in need. ■

Keystone

inspired statesmanship of a few leaders, backed by a rising tide of public opinion—in which the teams going out from the conferences at Caux to the war-torn countries played an important part—transformed the erstwhile foes, notably France and Germany, into partners who formed the keystone in the new arch of unity. The next phase in the renaissance of culture and civilisation may be marked by a similar transformation between those who today confront each other with the weapons of annihilation.

What should be our part in this epochal event? Each of us can be either 'part of the disease', in the sense of contributing to the decadence, or 'part of the cure' by accepting the challenge of change and a basic reorientation of our living in accordance with absolute standards of morality—then through caring, vision and the grace of the Almighty, we can build the personal relationships of partnership in the home, the workplace and the neighbourhood which, on the macro scale, create new structures and the flowering of civilisation. ■

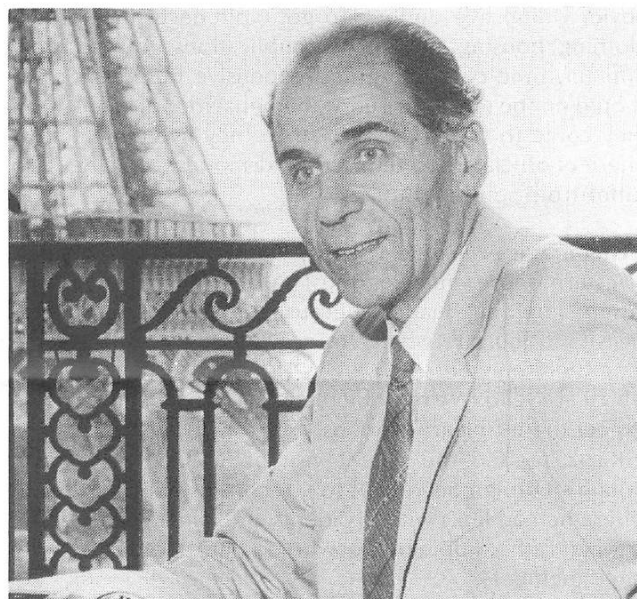
TASK AHEAD

by Michel Sentis, France

FORTY YEARS AFTER 1945 it is important to be reminded where the victory lay and what was defeated. National Socialism, a mad ideological concept, was defeated. We are less clear about what was won. What did the Soviet, American, British, French and other forces have in common? No dramatic changes have happened since in any of those countries and yet when we look at them today we can hardly imagine what they had in common 40 years ago—except their determination to defeat National Socialism.

We may still have to pay the full price of an alliance that was built to a large extent on negative factors—the desire to defeat Germany, or even, in some of the combatants, hatred. Today, many of the newly independent nations who won their freedom through the fight of a 'front' united by hate are discovering the high price of building with the wrong cement. What is won by hate has to be preserved by fear. This is our fate also. We have to preserve peace by spreading fear of the holocaust. Russia, our comrade in arms, is suffering more than any other nation from the circumstances of her birth. The vicious circle of hate and fear not only dominates her international struggle but the everyday life of each of her citizens. That is why the Russians deserve our greatest compassion and love.

It was also from 1945 that reconciliation developed as a force in the world. It is emerging more and more as the only lasting victor over war. First came the historic reconciliation



D Channer

between Germany and France. Then between Japan and its neighbours. This force of reconciliation as it gathers momentum is the only other road offered to humanity.

But 40 years after we sat side by side signing the peace, we still need to produce it, by the force of reconciliation and unity. Reconciliation is the price of unity.

Why does the camp of hate remain so strong and the camp of reconciliation so weak? This question is not for countries, or for the world strategist, but for each one of us. ■

POLISH TEACHER ON HOW TO WIN PEACE

by Reginald Holme

TWELVE POLISH SECRET POLICEMEN surrounded the apartment where Kazimierz ('Kazik') Stepan, son of Polish parents, was staying with relatives. They told him, after following him across Poland in 1980, to leave the country.

He had been meeting with members of the Workers' Defence Committee (KOR) and the Students Solidarity Committee. Many of them, he says, have been 'grossly maltreated' for their civil rights activities.

Kazik's parents had been through the mill, too. When the Soviet Union seized eastern Poland in 1939 as part of its treaty with Hitler's regime, they were deported to labour camps in Russia. But when Nazi Germany invaded Russia, they managed with some difficulty to leave for the Middle East, where Kazik was born.

The family came to Britain and Kazik did business and economic studies. At 37 he is head of the Economics Department at a London secondary school run by a Roman Catholic order. He has extensive contacts with people involved with Poland.

'After 40 years of somewhat precarious peace, what can Westerners do to build bridges with East Europeans?' I asked.

Kazik stressed four points:

1 Understand the pressures people in East Europe and the Soviet Union live under. 'To get basic necessities—food, clothing, housing, uncensored publications—can be a very difficult, time-consuming and expensive business. So we should not be too surprised at the behaviour of some when they come to the West. And since they live in an atmosphere of official lies, a few may do dishonest acts. They also suffer from spiritual hunger.'

2 Encourage exchange visits by statesmen on both sides. 'Western representatives must talk with leaders of East Europe (and I say 'leaders' because they are not representatives) and indicate what Western values are. At the same time there may be criticisms by Easterners about the West which are valid. We must be ready to learn from them if we expect them to learn from us.'

Kazik praised the recent visit of Sir Geoffrey Howe, Britain's Foreign Secretary, to Czechoslovakia and Poland where he had links with dissidents and laid a wreath at the grave of Father Popieluszko, who was murdered by security force members.

3 Deal on the mass level through media action. *The Times* of London had suggested in an editorial the formation of a European University of the Air. This would put out information on a range of subjects such as democracy, history, economics, family life, something like the Open University in Britain. 'The whole action of bridge building is an educative process which may take 20 or 30 years. But in the long perspective of Europe's history that is a short period.'

'The Communist systems will ultimately crumble because

they are based intrinsically on a lie, backed by a whole apparatus of oppression. Through radio and underground press their subjects get new economic, social and political expectations. They will not be content forever with low living standards.

'I try to help people to realise also that words mean different things on each side of the Iron Curtain. For instance, "democracy" in East Europe is imposed from the top. In the West it is meant to come from the bottom, though not everybody participates and takes responsibility.'

4 Revive our faith in order to strengthen each other. 'People in the East will know they are not alone. People in West Europe will learn that material possessions are not the ultimate goal. Western materialism by dulling our senses makes us less responsive to cries for help.'

'People of religious convictions on both sides must establish close contact with each other. This can be done with visits; by writing letters to fellow-believers or political prisoners; by "adopting" families of prisoners and by arranging meetings of groups from the same professions.'

'Some letters will get through. Others will show the authorities that people abroad are concerned. As a member of Amnesty International I know that a spate of letters to our "Prisoners of the Month" has led to some being released. And if fathers and husbands know that their families will be looked after, they will be bolder to speak the truth and risk arrest. Professional meetings, say of historians or politicians, will help to bring facts into the light of day.'

'We have to bring about a revolution of the Spirit as Christ did. Though he was only active for three years, what a revolution he brought about in the world!' ■

NO FREEDOM FOR 'YES MEN'

by Michael Henderson

AT THE AGE OF 14 Pauli Snellman stood alone, armed with only a rifle, guarding a railway bridge against the Russians. It was the Winter War of 1940 when Finland was resisting a Russian invasion. Dressed in an army greatcoat several sizes too large, with toes frozen in minus 40 degree temperature, he was two hours on, four hours off, night and day, with two kilometres to ski to camp. The Finns were up against a population 40 times theirs.

'It was a humanly hopeless case,' Snellman remembers, 'but the people fought and rather miraculously our freedom was saved.'

A great grandson of a founder of modern Finland, Snellman is one of the people from some 45 countries I met last summer at a session of the Moral Re-Armament conference in Caux, Switzerland, devoted to relations between the Americas and Europe.

Today the tall, distinguished-looking Finn is Chief Inspector in the Ministry of Labour, representing his country at international conferences. He has not lost his passion for freedom, nor, he maintained, have his fellow countrymen and women. Finland had, he pointed out, a reserve of 700,000 troops. But, bordering as they do on the Soviet



Finnish Tourist Board

Finnish lakeland

Union, they have had to exercise wisdom and restraint in public policies.

'Our geography is our fate,' he told me. 'We are where in time of crisis no Western country can ever really help us.' Finland's great President Paasikivi had formulated a policy of friendship with the Soviet Union but also firmness in democracy. 'In fact, Paasikivi became explosively angry if in negotiating with the Russians someone gave in too much,' said Snellman.

In our contemporary world, where two irreconcilable philosophies had to live with each other, was there, I asked, something to be learned from the Finnish experience. He would not be drawn on this. 'I never for a moment suggest others could or should copy our policies,' he replied. 'Other countries with different geographical position, size and resources have different responsibilities.'

Wishful thinking

Freedom from fear was the element that stood out in our conversation. 'It is immensely important to overcome fear,' he stressed. 'Fear clogs up creative thinking and openness to new perspectives. It makes some people too preoccupied by what the Communists are doing and turns others into wishful thinkers who want to believe there are no threats.' He was still tempted in both directions and had to overcome fear every day. But he is helped by a decision he made when he first joined the Labour Ministry.

Not wanting to be dominated by the bureaucracy, the

Finnish civil servant had decided, even as a newcomer, that if an issue came up on which he had an idea he would express it. If it was a choice between speaking up and being wrong or stepping on somebody's toes and remaining silent and letting a good idea get lost, he would always choose the first course. 'I don't remember having missed it,' he said firmly. 'If we become "yes men", ' he thumped the table, 'we will lose our freedom in no time.'

Another decision had helped him. It was 'to be basically as responsible for the country as if I were the minister myself'.

Coalition

Snellman has served under several ministers, including some representing the Communist Party when the Communists took part in a Left-Centre coalition. 'It can be very instructive to work under a Communist minister,' he believes. 'I was determined to support them when they did something I felt was in our national interest and the right thing for the world. If not, I would fight for my conviction, as I would under any minister.' He added that the coalition government in which the Communists participated from 1978 until last year, produced an economy that was regarded as exemplary by the OECD.

Snellman also mentioned an area of successful cooperation between a small country with a Western type of parliamentary democracy and a Communist superpower. 'Our governments are negotiating about cooperation on

environmental protection, including the reduction of acid rain which is vital for our country with 70 per cent of its area covered by forests.'

Such cooperation did not mean being naive about Communist aims. In the last 40 years, he said, his country had been exposed to 'every avenue of infiltration and propaganda'. Yet despite this, support for the Communists had been substantially reduced. They now had 14 per cent of the votes in national elections. 'Free people can think for themselves,' he says.

Message

Snellman, who was for five years an Elder in his Helsinki Lutheran Church, said that he took it for granted that any group who visited Finland from the Soviet Union came with the blessing of their government, even religious people. Orthodox Russian churchmen, for instance, would come and proclaim 'to their Finnish brothers in Christ' a message of peace in identical wording to that of their political leaders. 'They would do what was expected of them by the Politburo,' he said. 'But the Politburo can never control anyone 100 per cent. Maybe in their hearts they have a sincere faith. It is useless to be just anti-Communist, we must try to win Communists to a superior idea. I want to be able to say the same thing to you as to a Russian I want to win.'

Human rights

A vital element of being a free man, he suggested, was to move from trying to stop someone else to developing a plan of your own. In his work he was a specialist in looking at problems, but he had come to Caux looking for answers. 'It is essential to create all over the world people who have an answer to fear and who seek God's guidance,' he said. 'Human intelligence alone is inadequate for the challenge we face.' No thinking person could be satisfied with the world as it is. *So it should be normal* to have changing the world as your ultimate aim. He had made that conscious decision. 'It is absurd when you think of what one man can do. But if we allow ourselves to be used, God can do



Pauli Snellman

spectacular things.'

I asked him about the issue of human rights. To speak about human rights was important, he replied, but on one condition, that we were totally honest about the failings of our own society. 'Otherwise,' he said 'you put yourself on a pedestal of judgement and the Russians naturally don't respond.'

Snellman knows the United States. America's strongest message, he insists, is that it is an open society. It admits its faults. Like Watergate. 'It is not news that we are human,' he laughs, 'it is news that we are honest about it. Russia's greatest weakness is that it can't afford to be honest. In that respect America is superior.'

The forthright Finn's parting words to me were, 'Keep up your guard but take all people to heart. Why not infiltrate the souls of everybody, even the KGB people. Don't consider Russians are more evil than we are.'

One recalls Winston Churchill's words in 1940, 'Finland shows what free men can do.'

'WHAT BRINGS LIGHT TO LIFE?' is the title of an international forum for young people that will take place from 13-20 July during the summer conference at Caux, the MRA centre in Switzerland.

Described as 'a week of reflection, study, work and fun together', the forum's aims are:

- To search for hope, meaning and answers; to prepare ourselves to live, not just survive and set our lives on autopilot.
- To claim the freedom to be ourselves, independent from the pressures of friends, parents and society.
- To find God's leading in the big and little choices of our lives, and to discover a sense of purpose.
- To discover how our decisions can affect the world we live in, and bring change for the better.

Anneloes van der Zee, a student from Holland, had been planning to graduate in January and to start work as a physiotherapist. However, she decided to postpone her work to help prepare the forum. She writes, 'During recent years I have attended several MRA meetings and con-

ferences, sometimes more and sometimes less motivated. But each time when I went home I was glad that I had been. I was full of energy and hope to keep on striving for what I believe in—for it is so easy to live without any aim, more guided by what others expect from me than by God.'

For further information write to 'Youth Forum', Mountain House, CH-1824 Caux, Switzerland. The minimum age is 16 years. The fee is 200 Swiss Francs.

Correction: The editor apologises that the first verse of Michael Thwaites' poem (*New World News* 23 March 1985) was incorrectly printed. It should have read:

*It was a terrible world
And into it came a child
His mother sang for joy
That she should bear a boy
The prophets had foretold
But he was for the world
He was not hers to hold.*

BREAKTHROUGH IN BRAZIL

ONE OF BRAZIL'S LEADING FARMERS recently made an impassioned plea for understanding by the rich world for producers in the developing nations 'so that everyone working the land can live in conditions of human dignity'. Dr Plinio, who farms land allocated to his ancestors by the monarchs of Portugal hundreds of years ago, was speaking to São Paulo executives and labour leaders in the centre for Moral Re-Armament there. The occasion was a lunch in honour of John Van de Water, a Californian expert in senior executive training. Dr Plinio is from a powerful group whose conservatism has often made them deaf to the claims of landless peasants.

Yet in January of this year the São Paulo State Farmers' Association signed a historic agreement with the State Federation of Agricultural Workers, greatly increasing the wages of migrant workers in the sugar-cane fields. The deal gave special attention to hospital and medical care and to the ending of discrimination against women and older

workers. In signing such an agreement—without precedent in the history of Brazil—the two sides committed themselves to negotiate a new contract in January 1986. The terms and clauses of the sugar-cane agreement have already benefited land workers in other sectors.

'I promise to do all in my power to transmit to President Reagan's Administration what I have learned from all of you, while I have been in Brazil,' said Mr Van de Water, addressing 50 of the Executive of the Espírito Santo State Employers' Federation. 'I have come here to learn and to show, by my presence here among you, that many in my nation are deeply concerned about the crisis you are going through.' Introducing Mr Van de Water to the group, the Federation's President, Helcio Rezende, also referred to the marked industrial recession which is causing 25 percent unemployment in some sectors. Through exchanges in the spirit of Moral Re-Armament, as described by Mr Van de Water, confidence and an upsurge of industrial activity and employment could be created, said Dr Rezende.

In Brasília, Mr Van de Water was received by the President of the Supreme Labour Tribunal, Ministro Coqueijo Costa, the President of the Committee for Foreign Affairs of Congress, Pedro Colin, and the President of the National Confederation of Commercial Workers, Antonio A de Almeida. ■

BOOK REVIEW

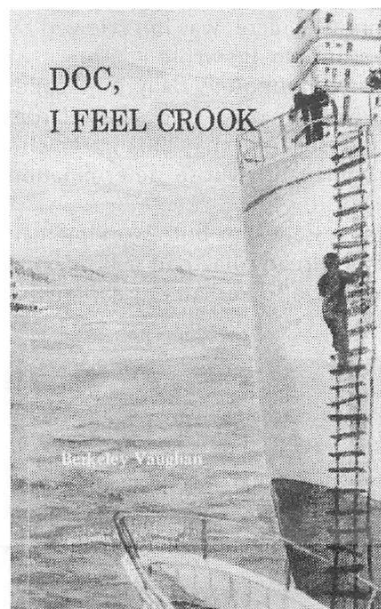
Doc, I feel crook

IT WAS IN INDIA that I was privileged to read the manuscript of Berkeley Vaughan's new book, *Doc, I Feel Crook*. I found it hilarious at times, at others moving and profound, and always absorbingly interesting in its varied stories of a most unusual medical man. In India, at an age long past retirement for most doctors, Berke Vaughan, aided by his wife Freda, was building up the medical centre at Panchgani, the MRA conference centre in the Maharashtra hills. This took them several years, but its influence is now felt far and wide, and the author, who performed the first operations that ever took place there, sheds light on the burning needs of India and what is needed to alleviate them.

Anyone who has read Dr Vaughan's earlier book, *Doctor in Papua*, knows something of his resourcefulness, his originality, his varied skills, as well as his highly entertaining way of writing about his adventures and the deeper issues which lie behind some of them. When he escaped from Papua-New Guinea just ahead of the advancing Japanese armies, he started a new medical life in Australia. Hence the title of the book—the standard Australian way of describing medical symptoms to a doctor!

In the years that followed, Berkeley Vaughan did everything—general practice, hospital surgery, public health, police pathology, quarantine officer, ship's surgeon and much more besides. His treatment for helping spastic children is an epic in itself. He also learned to fly his own plane when he was nearly 60—Australia is a big country to get around.

Above all he is a surgeon of souls, which by no means



implies that his approach is a solemn one. Quite the contrary. But he and Freda have helped a great many people to a deeper understanding of faith and of their destiny in this world and the next, sometimes with very practical effects on their health.

A distinguished fellow doctor, Professor David Allbrook of the University of Western Australia, says, 'I enjoyed every page of this delightful book.' I agree with him. As you follow Berke Vaughan's vigorous and craggy figure through these pages, this is a book you are bound to enjoy and profit from.

Kenneth Belden

'Doc, I Feel Crook' by Berkeley Vaughan, published by Spectrum Publications Pty, Australia, available from Grosvenor Books, 54 Lyford Road, London SW18 3JJ, price, illustrated paperback £4.50, with postage £5.00.

HARDIE PLAY STARTS TOUR IN WOLLONGONG

'KEIR HARDIE—THE MAN THEY COULD NOT BUY,' a play dramatising the true story of struggle in politics and industry, opened its Australian tour last week in the steel and coal city of Wollongong, 50 miles south of Sydney. In a city where recent industrial rationalisation and job losses demand new and united initiatives the play was welcomed by a wide spectrum of the city's leadership. They included the General Manager of Australian Iron and Steel (Australia's largest steel plant), miners' and other union officials, the Lord Mayor and Members of Parliament.

'I could have sat through another hour of that,' said a businessman referring to the hero of the play, Keir Hardie, Scottish miners' leader and politician. 'I hung on every word,' said a miner from one of the local pits. 'History is made by people, not the other way round,' repeated a 12-year-old girl, recalling Hardie's words several days after seeing the play. 'Every Christian should hear the dialogue in that play,' said a Uniting Church minister. His wife told one of the company, 'It takes courage to do what you are doing tonight in Wollongong.'

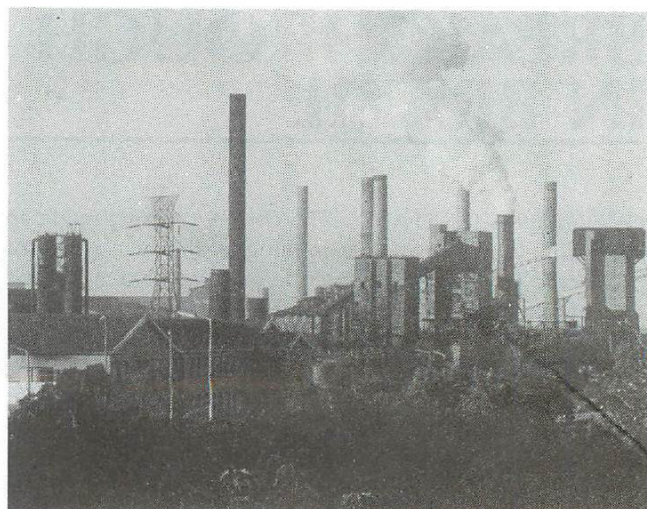
The play's author, Henry Macnicol, was interviewed by press, radio and television on why he wrote it.

The *Illawarra Mercury*, Wollongong's daily newspaper wrote in its advance feature on the play: 'James Keir Hardie was a strong man. One of those larger than life figures who come along once in a while and whose determination forces change upon the world.'

'The play, which carries messages for both working man and parliamentary puffpot, already has had a brief mini première in the New South Wales Parliament earlier this week.'



Donald Simpson who plays Keir Hardie, (left) with Colin Hollis, MP for a Wollongong federal constituency



Wollongong steelworks

'Perhaps Hardie's example... will inspire new feelings in our politicians. As could his words "What shall it profit a man if he gain a seat in Parliament and lose his self-respect?"'

The cast and company include former executive members of the Carpenters' and the Tramways Unions, several young people who have taken time off work—for example, a self-employed carpenter, a farmer, a home economist, a teacher from Taiwan, and the director of the play, who is a TV and film producer, and his wife. The author and five members of the original British company have joined them. They brought with them a message of support for the Australian tour signed by over 100 British trade unionists who sponsored or saw the play during its tour of workers' clubs and theatres in the main industrial and coal mining areas of Britain.

Survival

Speaking at a reception given for the cast by Lord Mayor and Independent State MP, Frank Arkell, a former Financial Director of British Steel, John Craig, called for a spirit of co-operation between the world's steel industries rather than destructive competition. Mr Craig, who also acts in the play, said, 'To be a steelmaker now is to feel you are part of an endangered species. We have failed to resolve our problems through economics and we don't think in terms of the needs of people. Somehow we have come to think of the survival of the fittest. But the survival of the fittest in Darwin's theory is not based on the strong and the dominant but on the most adaptable, with a readiness to change.'

Each night after the performances dozens of people stayed on in the theatre to talk with the cast and company of the play. A woman active in politics commented, 'The thing that comes home to me is that you can't get anywhere without that answer to bitterness.'

The next performances of the play will be in Sydney, Canberra and Melbourne.

**NEW
WORLD
NEWS**

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